Then followed the dance of the girls (*Ki shad I yaiket*) who were also wearing dress as described above. They kept their eyes down, keeping their arms on their sides taking each a short step with the music, that the movement of the feet were hardly perceptible. The boys were also in their dancing dress as worn by *nongshad* and danced with the drum round the girls making their steps with the beatings of the drums. The music started from the morning would be stopped only after completion of the dance which prolonged till evening. These functions served as a good source of amusement to the people, enabling them to have a good diversion from their monotonous life with an opportunity to meet their friends and relations who assembled there from different parts of the hill.

Discussion

From the fore-going description, it is evident that the Khasi has a democratic set-up in which the senior duties are entrusted to the Siem. A different rule is followed in the case of religious festivals. Every Khasi family entrusts the ancestral work of the house to the youngest daughter. The Siem's sister (Siem Sad) being the nearest member of his mother's clan, is made responsible for the observance of these ceremonies which concern the welfare of the subjects. The people attend the festival to seek blessings of their supreme deity U Shillong and their prayers to the Siem's exalted relatives their loyalty to him. The rituals of the festival, instead of being performed by her (High Priestess), were conducted by the Chief Priest (Sok Mad) for which he was allotted a very important position in the celebration. The musicians were given similar status owing to the belief in the sanctity of their music. It ought to be played in proper tunes otherwise the displeasure of the deity would fall on them on finding any slight departure in this respect. For this reason, the music is considered as important as the rituals and the role of musicians were consequently given due recognition at every stage of the festival. The tradition of dragging one bullock of Thangsang clan to worship the goat at the top of the hill was followed as an element of human sacrifice, sacrifices having carried out in olden times the performance of *pdah-kynthei* (body guard) to the Siem. Another person of Thangsang clan was also asked to carry the head of the sacrificial animal from the hill to the residence of the Siem after the worship, as his predecessors were said to do in ancient times during the period of Jaw captivity in the Siem. Such evidence was found expressed in a symbolic way through these ceremonies.

The most important concern of the people was to maintain their social life of living together with their property and other means of subsistence. They worshipped him so that he might prevent the evil spirit from doing any harm and may in addition grant them bumper crops. To be recipients of such a favour, they approved their end U Shillong with gifts and sacrifices. It is not easy whether he is considered as one of their gallant ancestors, but his important position in the Khasi pantheon enabled him to have some priority in their worship. The offering of sacrificial vegetable with a yellow goat, moreover, revealed his amiable and benevolent nature as the malignant ones get representation invariably with black animals. U Shillong was invoked simultaneously with other dead ancestors, with the hope, that all the deities would pool their supernatural strength in fighting the evil spirits before the latter were able to cause any harm to their crops or to cattle in any way the fertility of their fields.

It would be interesting to refer here about the presentation of wine plants of meat from various parts of the sacrificial animal. It may be a mark of appreciation by serving him with some food but there seems to be something